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793 292 [113] the stripes of red and white which adorn an episcopal *mandyas* and are called *pomata and potama*, may with great profit refer to the delightful engravings which illuminate that learned writer's discussion of these matters in his work on *The Rites and Ceremonies of the Greek Church in Russia*.

I will but refer briefly to the vestment known as the *phelonion*, which is of primary importance so far as the ordinary parish church is concerned. It is always worn by the celebrant at the liturgy and in its general appearance somewhat resembles the western cope, being of far more ample cut than the chasuble to which it in fact corresponds.

Dr. Covel (who has some diverting observations on this topic) connects it with the 'cloke' (*phailones*) which the Apostle asks Timothy to bring him from Troas (II Timothy, iv. 13), and with the ancient *penula* which was made in such fashion that "when the Head is put through the Top, all the rest hangs down round on all Sides, sloping like the Top of a round Tower or the Roof of a house . . . *Penula* was worn both by Men and Women in Winter upon their Journeys . . . purely to fence off Rain or cold Winter-like Weather. . . . *Tully* takes notice that it was a *peaceable* Garment (and so much more becoming *St. Paul* and a *Greek* Priest), for he was excuseth *Milo* from being guilty of Murder from having it on: *cum Penula irretitus, when he was wrapt up in his winter Peticoat, what could be less prepared or fit for fighting?* For a man cannot handle a Sword or any Weapon under it, either to assault another or to defend himself." The *phelonion*, he continues, is "something like a Woman's Petticoat, with only a hole at the top to put their Heads through, and the rest of it hangs down round about their thighs to their ankles. It is richly wrought with Gold and Silver; and the poorest Parish Priest hath such a one, though of a meaner making".

So much for the *phelonion*. Of the other vestures worn by the clergy at their various offices I will only observe that in former days every church would normally possess a complete set, while a large urban parish where several clergy might concelebrate on a Sunday or a festival would as a rule be suitably furnished with the appropriate vestments. [822] The Greek Church has no scheme of liturgical colours: if a church possesses more than one vestment, the best will be brought out on high days without any regard to colour. The *kalymmafchion* is worn in church, as well as forming part of the outdoor attire of the clergy.

[727] To-day, alas, it can no longer be affirmed with any confidence of the *phelonion* that "the poorest Parish Priest hath such a one"—of however